

CONTACT

Christ's Church Cathedral | Easter 2020



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CALL ON FAITH

 and humanity to guide us

by Paula Esteves



When I started working on Easter *Contact*, I had planned on writing about anticipation. The anticipation of the spring season and all it entails, as well as the anticipation brought about by our beloved Easter week services, from Palm Sunday through to Easter Sunday. Alas, our normal services, including Easter, have been suspended. More about that later.

Instead, we are all dealing with the impact of COVID-19 and living our lives differently in the wake of social distancing. It is a difficult time for all. A time that calls for us to be the best version of ourselves; a time that begs the question, *what would Jesus do?*

On March 13, I made my regular weekly trip to the grocery store. For the first time in my life, many shelves were empty or near empty. It took me a moment or so to realize that people were hoarding. Yes, toilet paper, but also milk, eggs, bread, frozen vegetables etc. Hoarding does not exemplify the best version of ourselves, and it is certainly not what Jesus would do. We need to look after ourselves, but we also need to be kind and generous to others, never more than in times of shared challenges, tragedies, and fear. So, as we go about our days, let's call on our faith and our humanity to guide us.

Back to those suspended services. By now, we are all aware that Cathedral Place is closed, and Cathedral staff are working remotely. And working, they truly are. If you have not been a regular viewer of our website, you may wish to visit our website during these times with greater frequency. For instance, on a weekly basis there is a Sunday prayer

service available – it includes a link to the Order of Service and an audio link that includes prayer and music. It's not the same as being together in church, but it's a good reminder that we are not alone, and it provides a much-needed spiritual resource.

Highlighted in *Contact* are details and links to some of the resources on our website, including:

- A prayer in times of a pandemic, page 5
- Sunday Prayers with Bishop Susan, page 11
- Anglican Family Hub, page 18

You may also wish to take some time at noon on Fridays to join from home in the Litany of Reconciliation, page 9. And on page 21, a prayer specifically for COVID-19. I hope these prayers provide you with comfort and spiritual sustenance.

Many of you are dealing with reduced incomes and, for some, possibly no income. You are in our heart and prayers. These are hard times for all, but as befits your means, please do not forget your contributions to the Cathedral. For this, I refer you to Terry's note, *Givings Made Easy*, on page 7.

Cathedral/Diocesan Holy Week and Easter services will include a live-streamed Maundy Thursday service at 7pm, a Good Friday podcast posted at 9am and a live-streamed Easter Sunday service at 10am. Stay tuned to our website for further details.

It is my hope that we all keep Easter as best we can. With that in mind, I wish you all a happy Easter. ■

OUR PURPOSE

 On behalf of God's mission

by Terry DeForest †



Usually in times of crisis we are urged to respond by coming together. It is a sign of just how “unprecedented” (using a much mentioned, but incredibly apt term) the present time is, that the best way to “come together” is to stay apart (at least physically).

But, especially now, we are still called to come together in spirit and in the Spirit. In anxious times, a common purpose and a sense of pursuing it together is essential to our well-being individually, as faith and civic communities, as societies and as a planet.

And so, we have been challenged to innovate in our ways of still being the church, coming together: for worship and prayer, for friendship, pastoral loving care and social justice-making, for expressions of generosity, and for responsible citizenship and faithful discipleship.

At Christ's Church Cathedral, we have been invited with the rest of our diocese, to join in Sunday morning worship led by our bishop on the diocesan Facebook page, and we have offered podcasts of cathedral worship services (with a very small leadership team). We have been invited to pray for one another, and, for those in need across our city and around the globe. We have been enabled to reach out in careful, socially-distanced ways to the most vulnerable in our city. We have been encouraged to reach out digitally to cathedral congregation members to strengthen our bonds of community. We have been reminded of our need to give (and of ways to give), in gratitude, as disciples of Jesus. We have been developing our capacity for working remotely from our Cathedral Place offices. And we have been

pointed to sources of vital information: as a nation:

www.canada.ca/en/public-health/services/diseases/2019-novel-coronavirus-infection.html

as the wider Anglican church in this province and country:

www.province-ontario.anglican.ca and www.anglican.ca ;

as a diocese, including a comprehensive COVID-19 Resource Hub: www.niagaraanglican.ca and, as a cathedral: www.cathedralhamilton.ca

As I write this Contact article, it looks increasingly unlikely that we will be able to gather for Holy Week and Easter Day services. In the next few days, we anticipate hearing Bishop Susan's directions and making plans with her for how we will mark these core worship events for us as Christians this year. We will announce those plans on our website. In the meantime, let us reflect on the significance of this holy season.

On Ash Wednesday, I preached about the power that sin and death appear to have over us, threatening us with a loss of meaning and meaningfulness in and of our lives. I hinted that we can nevertheless be people of hope, knowing that we can find our place in the presence of God, in the risen Christ. Since Ash Wednesday, a pandemic has turned our lives, our church, and world upside down. How do we respond to this threat in hope?

First, let us take a lesson from a Lenten gospel reading. Jesus teaches that there is no equivalence be-

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tween sin's consequences and illness. "His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'Neither this man nor his parents sinned...'" (John 9: 2-3a) However, we have also learned that some responses to illness (scapegoating, hubris, apathy, ...) are intertwined with the brokenness of the state of alienation called "sin."

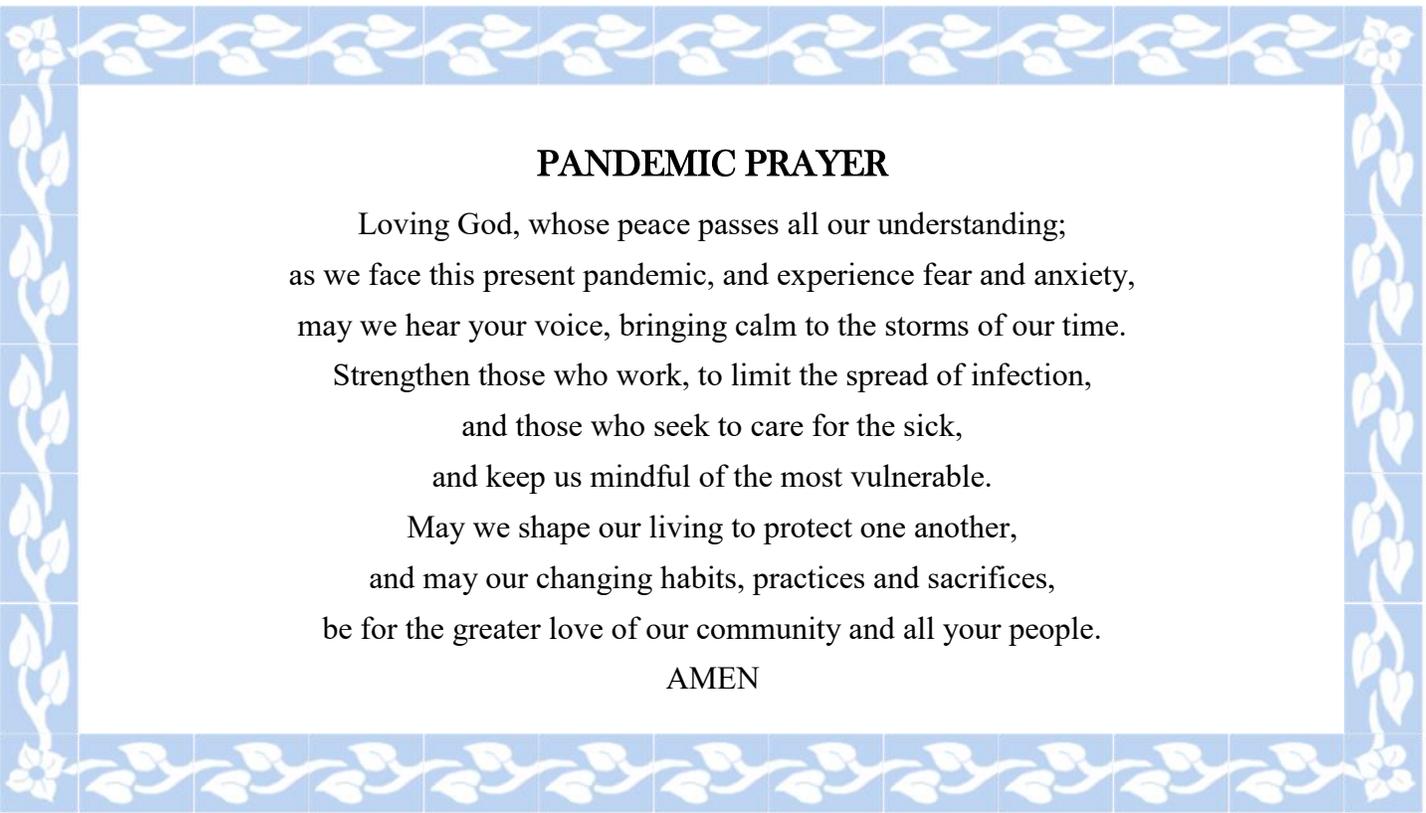
Second, let us recall the second Great Commandment, to love our neighbour as ourselves. And let us take comfort in the wonderful array of ways in which we are seeing that commandment obeyed – Italian communities singing from balconies (and more recently, Canadians being invited at 7:30 p.m. to make a joyful noise outside their homes for the same purpose) in gratitude of those on the front lines of responding to the pandemic; governments setting aside partisanship and mobilizing legislative, economic, and public health resources; neighbours caring for one another, and, I trust, many examples which you could add.

Third, let us learn from Holy Week itself. In the

events recalled on Palm Sunday, Maundy Thursday, Good Friday and Easter we are assured that God's love goes to every length to feed us, be with us, and risk relationship with us again. In Jesus, God's love risks and experiences betrayal, abandonment, and even crucifixion. Yet God still insists on loving us. The good news of Holy Week and Easter is that God's mission of the in-breaking kingdom of heaven will not, ultimately, be thwarted. In Jesus' resurrection, through forgiveness of sin and victory over death, God's love has the last word.

Let us remember that in the appearances of the risen Christ, the scriptures bear witness that Jesus says to those behind locked doors and living in anxiety, "Peace be with you!" It is this peace, which passes all understanding, which is offered to and through us as we continue to be Christ's Church in the world. And so, Jesus in the encounter with the man born blind, goes on to declare "We must work the works of him who sent me..." (John 9: 4a). This is our purpose on behalf of God's mission. This is our place in tumultuous times. This is our Easter hope.

Christ's peace be with you. ■



PANDEMIC PRAYER

Loving God, whose peace passes all our understanding;
as we face this present pandemic, and experience fear and anxiety,
may we hear your voice, bringing calm to the storms of our time.

Strengthen those who work, to limit the spread of infection,
and those who seek to care for the sick,
and keep us mindful of the most vulnerable.

May we shape our living to protect one another,
and may our changing habits, practices and sacrifices,
be for the greater love of our community and all your people.

AMEN

MY GOD, MY GOD

Why have you forsaken me

by Sharyn Hall 



Several years ago, I saved a newspaper which had the headline ‘Do you believe in a god?’ The editor had asked readers if they believed in a god or not and to explain their answer in seventy-five words or less. Of the numerous answers he received, he chose several to fill a whole page of newsprint.

Many people see God (with a capital ‘G’) in the beauty and complexity of creation. Other people believe in ‘God’ because of the scriptures, whether those scriptures are the Christian gospels, the Hebrew scriptures or the Quran of the Muslim faith. The letters from people who deny the idea of a god, often conclude that God is a human creation because there is no evidence that God exists. One man wrote that the notion of an omniscient, omnipotent, and benevolent God does not reconcile with the evil that exists in the world. He believes that God does not save good, innocent people. Therefore, there is no God.

On the page of letters, there is a photograph of a desperate young woman holding a small sign which reads, ‘God, are you there?’

Sometimes in hardship and suffering, we wonder if God has abandoned us. For weeks and months, people all over the world have become afraid of an insidious virus which spreads rapidly and kills people who are weak or vulnerable because of chronic health issues or advanced age. Some people wonder why God allows such misery to afflict innocent people.

With our modern media, we are informed that people close to home and in places far away, are fighting this deadly, new disease which has resisted powerful measures to stop it from spreading to every country and continent on earth. As a result, some people may conclude that either God does not exist, or that God has forsaken humanity to the harsh realities of earthly existence.

Through histories of plagues and natural disasters, the human cry often has been, ‘My God, my God, why have you forsaken me?’ That is the human cry which begins psalm 22. It was the human cry of the Hebrew people who endured devastation and exile. It is the human cry of people today who live in fear and dread of a pandemic virus which makes people feel powerless and lost.

As Christians, we hear the words of psalm 22 with a poignant echo. ‘My God, my God, why have you forsaken me?’ is the cry of Jesus as he is dying a cruel death on a rough-hewn wooden cross. Why did God allow Jesus to suffer in that way? Did even Jesus feel abandoned by God? There are no answers. We do not comprehend God’s ways, but we may be able to accept what we do not understand. That is called faith.

Jesus in his humanity reacted like any one of us. He cried out to God in his agony and anguish. If we believe that God loved Jesus, we may believe that God was with him in the agony of his death. If we can believe that God loves each one of us, then

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we may have faith that God is with us as we endure the fear and suffering of disease and destruction in our human world.

One of the great medieval mystics who trusted God to bring her through a severe illness was Julian of Norwich. Julian lived as a recluse in Norfolk, England in the fourteenth century. It was a brutal time when justice was rare, killing was common, and disease was a scourge. In the midst of all that danger and darkness, Julian could still encourage people to have faith in a loving God. Her most well-known saying comes from her ability to see God's love in a small acorn and declare, 'All will be well.' Julian saw clearly that Jesus did not promise his followers a life without trouble and sorrow, but with God's help they would not be lost or overcome.

In St. John's gospel, Jesus said to his disciples, 'Do not let your hearts be troubled. Believe in God. Believe also in me.' We might guess that the hearts of his disciples were troubled often when their belief in God and in Jesus was strongly tested. Our hearts may be troubled and tested by the fear and suffering we see around us, but as followers of Jesus, his words encourage us to believe in God's steadfast love as we struggle to overcome anxiety and despair. Trust in God can be a hard task some days. There are people in our neighbourhoods and in places around the world who feel powerless to overcome the forces which rob them of a peaceful, healthy, hopeful life. They are like that young woman, asking, 'God, are you there?' Trust in God is our greatest strength which enables us in our humanity to strive against despair and to reach out to others with love. Trust in God is our strength to believe that God has not forsaken our world but is with us always. ■

GIVING MADE EASY

At Christ's Church Cathedral, we represent a community of family and friends with a shared vision and mission. Together we live out our core values in the world.

As we navigate the recent closure of our parish and our inability to gather as a community, we realize that this may have a significant impact on our givings. Although our programs may have hit the pause button, our responsibilities have not. We must continue to maintain our infrastructure as we work towards a time when we may gather again as a community. We are also continuing to pay our staff who are working diligently behind the scenes to ensure that pastoral care is being provided as necessary and that our programs to those who are marginalized continue to function.

If you are not already on Pre-Authorized Giving, we ask that you give it your prayerful consideration at this unprecedented and challenging time. A PAG form is available to you on [page 27](#).

Alternatively, you may continue to give by cheque by mailing your payment to the Cathedral Office. Although the office is closed, we have made arrangements to pick up our mail and our voluntary counters have a plan in place to deposit any funds received in a safe and responsible manner. You may also wish to contribute directly by going to the **Donate** link on the left-hand side of this page which will allow you to donate by credit card or by PayPal.

Thank you for your support of the ministries of Christ's Church Cathedral.

You make a difference.

DECLINE OF THE CARTHAGINIAN EMPIRE

PROGRESS



The means to an end

by Dan Tatarnic✠



I was sitting in the Cathedral. Rays of light from the rising sun were moving across the rose window above the high altar. I was sitting all alone but waiting for another. Like every Tuesday, we will keep the tradition of opening the Cathedral doors; but no café, no conversation, no loitering – just care packages for the needy, and a blessing.

There was eerie silence. And it made the slow movement of the sun feel sorrowful, evocative. In many ways I felt like the psychological observer from one of my favorite paintings by Joseph Turner, *Decline of the Carthaginian Empire*: there was warmth, there was light, but the sun was arching across the sky, marking the passage of time: “and God said, ‘Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and seasons and for days and nights’ (Gen 1:14).”

I was praying through the psalms, but admittedly distracted by a rumor – state of emergency. “This is bad”, I said to myself, “this is bad”. I don’t know if it was real, or just the result of getting lost in the moment, but I swear if you look at that rose window long enough, it’ll merge into the image of a Latin cross. At least that’s what it did on Tuesday, March 17th, as I sat alone and prayed, and thought, and waited for another.

What did I think about? Well, recently I had heard a

retired priest speak about their feelings of betrayal. “Niagara used to be a *progressive* Diocese”. Now, the younger generation of leaders was far too conservative for my retired colleague’s tastes, “they wear cassocks.” But seriously, in the eerie silence of COVID-19, his comments stuck with me.

Progress is an elusive term. What one generation sees as progressive isn’t always a defining feature of the next. If your idea of progress looks something like a straight line pointing in one direction – away from what came before it – then you and I are probably not working from the same definition.

Progress is movement, but not necessarily linear, and not something we do. I’ve always appreciated Hans Urs von Balthasar’s way of putting it in the introduction to his theological trilogy, “Beginning is a problem.” Progress is out-movement, drawing forward and backward, and up and down, stretching outward – always outward – toward the Good. The goal of progress is beatitude (there’s an old word), the vision of God. Progress isn’t something achieved, it is something given. In the end, our only hope is that God *will give* us a share in abundant truth, goodness, and beauty.

What progress has become in modern lingo hardly reflects a *theo*-logical goal: the will to power, the

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means to an end. In this modern world we measure progress – we know where we’ve begun, and we know where we want to end. And like all instruments of rationality, progress has been weaponized, it needs to produce efficient results, or else; or else what?

Why so much attention on being progressive? Well, that’s a dumb question, right? We know that a progressive church attracts millennials. It appeals to the unchurched, simple mathematics. Be progressive and youth will flood into our pews, like they did during the halcyon days, the golden years, before...decline.

Don’t get me wrong. I’m not trying to be unduly harsh or unsympathetic to those who struggle to understand what happened. A definition of progress faltered! Now what? Decline isn’t supposed to happen in a *progressive* church. Or is it? I for one never knew the golden age of Christianity, so my anxiety is of a different sort, maybe I’ll write about that someday.

Suddenly, there was a sound at the west door, a familiar sound! It jostled me out of my headspace. So, I got out of my seat, looked up at the light, brushed off my cassock, and headed to the door; time had passed, another had arrived. ■

THE LITANY OF RECONCILIATION

Since the mid-fifties, The Litany of Reconciliation has been prayed at Noon each Friday in the ruins of the old Cathedral of Coventry. Since that time, other Cathedrals and parish Churches around the world have taken up the call and now over 170 places say this moving Litany each Friday. In Canada, the half dozen or so Cathedrals pray particularly for Reconciliation with Indigenous peoples. Take some time at noon on Fridays to join in this prayer from home.

All have sinned and fallen short of the glory of God.

The hatred which divides nation from nation, race from race, class from class,
FATHER FORGIVE

The covetous desires of people and nations to possess what is not their own,
FATHER FORGIVE

The greed which exploits the work of human hands and lays waste the earth,
FATHER FORGIVE

Our envy of the welfare and happiness of others,
FATHER FORGIVE

Our indifference to the plight of the imprisoned, the homeless, the refugee,
FATHER FORGIVE

The lust which dishonours the bodies of men, women and children,
FATHER FORGIVE

The pride which leads us to trust in ourselves and not in God,
FATHER FORGIVE

Be kind to one another, tender hearted, forgiving one another, as God in Christ forgave you.

BE STILL AND KNOW

 that I am God (Psalm 46:10)

by Michael Bloss



Young kids experience the benefits of “quiet time” providing a respite from the fever of life, the busyness of the day, orthe opportunity for misbehavior. In our society’s quest for engagement we rarely find an invitation for silence; things clamouring for our attention make their presence felt with noisy clanging and booming gongs.

Silent retreats seem to be all the rage – no conversation except to one’s Creator God. As I write this, our world is plunged into a pandemic which has the vast majority of people self-isolating and practicing social distancing. This is a great time to experience the silence of solitude. An introvert’s dream!

Quiet time, often stated as heart-to-heart time, or one-on-one time with the Creator, is a regular individual session of Christian spiritual activity, such as prayer, private meditation, contemplation, worship of God or study of the Bible. The term "quiet time" or "sacred time" used by 21st-century Protestants, often called "personal Bible study" or "personal devotions". The American preacher, Rick Warren, points out that it has also been called "morning watch" and "appointment with God".

Hospitality is a preoccupation both in the sacred and secular worlds. Bad hospitality at your home ruins your reputation. Yet, hospitality is a vital part of modern church life and is often afforded by its music ministry. Music can create an atmosphere; it can signal the mood of a liturgical season and it can lead one to begin the process of centering thought with gratitude for the worship opportunity about to begin.

Music before and after the service, often played on the organ, is selected and prepared with the same intentionality as the music within the service (choral and congregational). In many churches, the organ prelude IS the start of the worship service; clergy and choir having entered and seated themselves before it begins.

I must share an experience I had a few weeks ago at a midday Eucharist at the cathedral. I was a bit early and sat in the empty and quiet solitude of the cathedral immersing myself in the scripture verse found at the start of this article. Just as I was settling in, a group of folks entered with raucous laughter and loud, non-related conversation, sitting down right next to me. Rather than take note of the person already their eyes closed and in thought, they persisted in both volume and content. It became impossible to either shut out the din or to stay calm in the midst of rising frustration. To say it was jarring would be an understatement.

The one thing the pre and post service music is NOT is background music to the conversations of the day. It is an invitation to embrace a hospitality afforded by music to enter into a space in which you can hear the “still, small voice of God”. In like manner, I remember Canon Hall preaching on the point that The Peace is not a coffee hour. In a parallel way she was trying to bring an awareness of the intentionality of that to set the stage for other moments in the Liturgy.

My invitation to you is to use the music you hear

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when you enter the cathedral as a chance to allow yourself to be present to the Holy Spirit within this sacred space. Close your eyes. Allow the busy thoughts of the world to recede. Be aware of what stirs within you, or, even, any scripture that comes to mind. Let the emotion of the moment become your prayer of approach.

Allow the music at the end of the service to similarly bring you back to that place wherein you entered the cathedral earlier. Allow it now to serve as its own benediction. Feel the energy of the music give you

resolve to begin the week ahead. Enjoy the colours and rhythms of the organ/instruments as they proclaim their own song of praise.

To start this journey to a full awareness of hospitality, practise being present to these moments of musical preparation. Be aware of those around you who are in a contemplative manner. Allow prayer to form out of the meeting place of music, thought and emotion.

Prepare your soul to unfold to the Spirit. That is something to sing about! ■

Sunday Prayers with Bishop Susan

Bishop Susan Bell will continue to lead Sunday Prayers at 10:00am on our [Diocesan Facebook page](#). An order of service will be posted on the online diocesan [COVID-19 resource hub](#) the day before. Join a few minutes beforehand and say hello to friends from your church and across the diocese!

Afterwards, a video of the service will be posted on our diocesan [YouTube channel](#).



WARDENS'



Report to Vestry

by **Rob Jones** on behalf of
John Bradley, Kerry Lubrick,
Janina Vanderpost, and Rob Jones



An interim period always comes with some level of uncertainty, anxiety, and grief. But an interim period can also provide a parish with an important opportunity to reflect on the past and imagine a new future. What makes a successful and stable interim period is trust in God, confidence in our mission, and selfless leadership, lay and ordained. I can say unequivocally that our congregation's trust, confidence, and selflessness has given us, as wardens, a deep sense of hope for the continued success and stability of our current interim period.

In that regard, I would like to take the opportunity to express my sincere gratitude for the selfless and tireless work of our Rector in the Interim, Terry DeForest. Over the past several months, Terry has led us with wisdom and wit, with a steady hand, and always with an eye toward preparing us for what lies ahead. I would also like to offer a word of sincere thanks to rest of the clergy staff, Sharyn, Bishop Ralph, and Dan, whose dedication to our cathedral parish has been a source of inspiration. Last and certainly not least, I must express my gratitude for Alison and Derek, whose amazing work has allowed for our smooth and steady transition into this interim season. To the entire staff, thank you! You have been an incredible blessing from God!

I would also be remiss if I did not take this opportunity to acknowledge and thank all our volunteers, whose time and talents keep this place thriving

during this interim period. From managing our finances, to editing the Contact, to leading our liturgical teams, to running our Tuesday morning outreach program, our volunteers are the lifeblood of this congregation, and we owe you all a debt of gratitude.

As you all know, our wardens are also members of the parochial committee, along with our lay delegates to synod, and several diocesan representatives. At this stage, we are in the middle of writing, discussing, and editing our parish profile. The parish profile is a helpful tool both for us as a congregation and for any potential candidates. Writing it gives us the opportunity to consider who we have been, who we are, and who we might be as a congregation. Over the past few weeks, we have given members of the congregation the opportunity to pray, reflect, and discuss together. These opportunities have taken the form of a town hall meeting and a season of reflection on various important topics: discipleship, worship, missional ministry, social justice, and ministry to children, youth, and families. We are thrilled that so many of you have taken these opportunities seriously, and hope that you continue to do so. We have marveled at the level of engagement that we have seen so far and look forward to the rest of our conversations. Hearing from you will ensure that our parish profile re-

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CANONS


 Alan Jones

by Kymme Sun



At first glance, the cover of this book seems oddly familiar. It's a fuzzy, out-of-focus picture of a set of heavy doors, framed in a stone arch and topped with an elaborate design. It takes a moment for it to sink in...

Then the realization hits: these are the front doors of Christ's Church Cathedral! Hmm. And the book is called *Canons*, an ecclesiastical term meaning persons who provide service to the diocese, the bishop, and the cathedral, whether ordained or not. (No, it's not spelled "Cannons". Thankfully, there is no actual warfare in this novel.)

All of this is enticing enough, but it's even more so when you actually know the author of this book. Yes, I know Allan Jones – but only when he's wearing a bathing suit. (Me, too.) We both swim regularly at Tansley Woods pool in Burlington. Through talking with Allan during "breathers" in our lap-swimming routines, I learned that Allan has already written seven books in the "Catrin Sayer" mystery series, as well as his latest book, *Canons*.

He gave me a copy since I mentioned that I knew Christ's Church Cathedral very well. (This seemed to have momentarily alarmed Allan, but it needn't have.) So here is a brief review of a book that you may all want to order from Amazon—or from your favourite independent bookstore. Perhaps this book would also be a good addition to the Steve Varey Reading Room!

The story begins in England. It opens with the discovery of a body found in the shallows of a lake in Cumbria. The body turns out to be that of a Catho-

lic priest, whose final email refers to both a Canadian Anglican priest and a mystery woman in Ontario.

Now, here's a warning: the Anglican priest, who was the last person to talk to/argue with the deceased, is not a likeable character. He is definitely not cooperative with the local police. He is also uncooperative with his own bishop, back in Hamilton. The question is, why?

Everyone is frustrated with him in this story – the reader, especially. Matters come to a head. A disciplinary hearing is held in Hamilton – this is a court of canon law. All the main characters end up at this hearing, coming to it from various backgrounds and with different expectations.

The bishop of Hamilton, James Azikiwe, is a warm, interesting character of African origin. He is baffled by his priest's refusal to trust him or accept his help. The canon lawyer is another interesting character. Her patient explanations of canon law (a somewhat esoteric area of expertise, for most lay readers!) are fascinating. My favourite person was Sergeant Harriet Calder of Cumbria, who wears two seemingly conflicting hats: that of a policewoman, and that of a local Methodist minister. She finds herself at the disciplinary hearing in Hamilton and spends a couple of days acclimating herself to our city. It's exciting to come across mentions of familiar landmarks. For example, even Morgenstern's, (a store across from the Cathedral on James St. North) gets included!

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flects not only the perspective of the parochial committee, but of the entire congregation.

I should also take this opportunity to update you on several other matters of practical concern: The Corporation has continued our discussion on how we might best meet the needs of children, youth, and families. We recognize that childminding during the 10:30 liturgy is an important first step, but we are currently reflecting on what a holistic approach to children, youth, and families might entail. More details will be coming very soon.

We have also been working on how to reorganize storage and tame the clutter in our building. The process is admittedly a slow one, but progress is certainly being made. Finally, we are currently awaiting a report from Bishop Susan Bell regarding the review done by Archbishop Colin Johnson. Archbishop Johnson's review was an interesting and important process, and we are looking forward to hearing the recommendations contained in the report. Bishop Susan has played a significant role in the interim process so far. We are profoundly grateful for her leadership. It was wonderful to have her as a guest preacher at the beginning of this process, and we are looking forward to having her back on March 8. Her presence in March will certainly be a reminder for us to think about how our future might be shaped by the new Mission Action Plan.

It is fitting to conclude this report with another word of gratitude to the entire congregation. Together, we are navigating this interim process with wisdom, competence, and vision. What could have easily turned into a time of fear and anxiety has instead been a time of stability in which we have both continued to remain faithful to our mission and taken the time to reflect prayerfully about our new, shared future. ■

Although the book seems to build toward a climax, in the end, there is only an anti-climax. The Anglican priest at the heart of the story never seems to have a cathartic moment – nor does the reader. As the characters scatter back to their respective duties, the reader is simply left to wonder how people get so twisted. That is, mind you, a question worth asking.

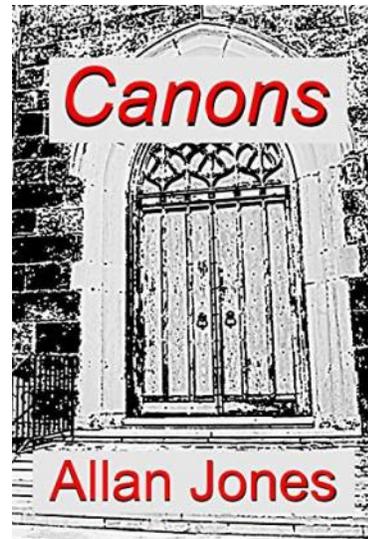
Though the book is generally well-written (though with some jarring, esoteric English phrases), the author would do well to learn how to use fewer semicolons, when a colon, a dash, or a period would do.

As well, though the hearing ostensibly takes place at Christ's Church Cathedral, the building itself is never described. With an edifice as jaw-droppingly beautiful as the Cathedral, this seems a significant omission. And if such a hearing were to actually take place, wouldn't it be in one of the meeting rooms, rather than in the Cathedral itself?

Aside from these minor issues, *Canons* is an interesting book by a local author. It's worth perusing. And if you like it, there are all those "Catrin Sayer" mysteries waiting for you!

And now – oh dear, it's nearly time to haul on my bathing suit and get over to the pool. You never know who might be swimming laps beside you!* ■

*This review was written before COVID-19 shut down all local pools.



April

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3 <i>The Litany of Reconciliation 12 noon</i>	4
5 The Sunday of the Passion (Palm Sunday) <i>Live-streamed Service with Bishop Susan 10 am</i> <i>Readings:</i> <i>Liturgy of the Palms: 297;</i> <i>Mt 21:1-11</i> <i>At the Procession: Ps 118:1-2, 19-29</i> <i>At the Eucharist:</i> <i>Is 50:4-9a;</i> <i>Ps 31:9-16;</i> <i>Phil 2:5-11;</i> <i>Mt 26:14—27:66</i>	6	7	8	9 Maundy Thursday <i>Live-streamed Service with Bishop Susan 7 pm</i> <i>Readings:</i> <i>Ex 12:1-4, (5-10), 11-14;</i> <i>Ps 116:1, 10-17; 1 Cor 11:23-26;</i> <i>Jn 13:1-17, 31b-35</i>	10 Good Friday <i>Podcast Service 9 am</i> <i>Readings:</i> <i>Is 52:13—53:12;</i> <i>Ps 22;</i> <i>Heb 10:16-25 ;</i> <i>Jn 18:1—19:42</i> <i>The Litany of Reconciliation 12 noon</i>	11 Great Vigil of Easter <i>Readings:</i> 1. <i>Gen 1:1—2:4a;</i> <i>Ps 136:1-9, 23-26</i> 2. <i>Gen 7:1-5, 11-18,</i> <i>8:6-18, 9:8-13;</i> <i>Ps 46</i> 3. <i>Gen 22:1-18;</i> <i>Ps 16</i> 4. <i>Ex 14:10-31, 15:20-21;</i> <i>Canticle 1:</i> <i>Ex 15:1b-13, 17-18</i> 5. <i>Is 54:5-14;</i> <i>Ps 30</i> 6. <i>Is 55:1-11;</i> <i>Canticle 3: Is 12:2-6 7</i> 7. <i>Bar 3:9-15, 32—4:4</i> <i>Ps 19</i> 8. <i>Ezek 36:24-28;</i> <i>Ps 42 & 43</i> 9. <i>Ezek 37:1-14;</i> <i>Ps 143</i> 10. <i>Zeph 3:14-20;</i> <i>Ps 98</i> <i>(HE) Rom 6:3-11;</i> <i>Ps 114;</i> <i>Mt 28:1-10</i>
12 Easter Sunday <i>Live-streamed Service with Bishop Susan 10 am</i> <i>Readings:</i> <i>Acts 10:34-43;</i> <i>Ps 118:1-2, 14-24;</i> <i>Col 3:1-4</i> <i>Jn 20:1-18</i>	13	14	15	16	17 <i>The Litany of Reconciliation 12 noon</i>	18
19 Easter Two <i>Live-streamed Service with Bishop Susan 10 am</i> <i>Readings:</i> <i>Acts 2:14a, 22-32;</i> <i>Ps 16; 1</i> <i>Pet 1:3-9;</i> <i>Jn 20:19-31</i>	20	21	22	23	24 <i>The Litany of Reconciliation 12 noon</i>	25
26 Easter Three <i>Live-streamed Service with Bishop Susan 10 am</i> <i>Readings:</i> <i>Acts 2:14a, 36-41</i> <i>Ps 116:1-3, 10-17</i> <i>1 Peter 1:17-23</i> <i>Lk 24:13-35</i>	27	28	29	30		



“Therefore we were buried with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, so we too may walk in a new way of life.” Romans 6:4

by **Kerry Lubrick, J Lefebvre, Wendy Newman**

As Easter is approaching and we are getting ready for the resurrection of Jesus, we are also preparing to start the recruitment and selection process for our new Rector and Dean. We are halfway through our interim process and feel positive about what we have learned from you. We would also be remiss if we did not acknowledge and thank Terry DeForest for the support and care that he has provided to us as our rector in the interim.

- | |
|---|
| <ul style="list-style-type: none">✓ Parochial Committee established and regularly meeting✓ Transition plan completed; monitoring and adjusting timelines✓ Self-Study completed✓ Parish profile 95% completed<input type="checkbox"/> Recruitment for new Dean and Rector<input type="checkbox"/> interviewing of potential candidates<input type="checkbox"/> Recommendations to Bishop Susan<input type="checkbox"/> Appointment by Bishop Susan and Announcement |
|---|

The Parochial Committee has met seven times over the last four months in order to create the work plan for the transition, monitor timelines and to complete the Parish Profile. As a reminder, the following is your Parochial Committee:

Diocesan Representatives: *The Reverend Canon J. Lefebvre (Chair), The Venerable Suzanne Craven (Secretary), Peter Rughi, The Reverend Canon David Linn*

Christ’s Church Cathedral Representatives: *Janina Vanderpost (Warden), John Bradley (Warden), Kerry Lubrick (Warden and Communications for the Committee), Rob Jones (Warden), Wendy Newman (Lay Representative to Synod), Jeremy Ludwig (Lay Representative to Synod), Brian Kreps (Substitute Lay Representative to Synod)*

Consultants: *The Reverend Canon Terry DeForest and The Reverend Canon David Linn.*

Self-Study - Our Season of Reflection:

To reflect on various key themes and inform the Parish Profile, parishioners participated in a lively Season of Reflection in January and February 2020. Our conversations have been richly engaging during this “interim ministry process”. We welcomed the small-group discussions about our ministries in a rapidly changing society and neighbourhood. We have been energized by our progress and our dreams. We believe that our ever more outward-facing ministries exemplify the path to which God calls us in this secular and consumerist environment.

(Continued on page 17)

Activities for our self-study included:

- Town Hall which focused on “Who are we now?” and “How is God calling us in mission?”
- Five theme-based interactive sessions that were facilitated after Sunday morning services: spiritual formation and discipleship, personal and common worship, missional ministry, and child, youth, and family ministry
- Guest preachers on contemporary Christian themes that are core to the Cathedral’s ministries and the new Diocesan Ministry Action Plan (MAP). In a fortunate coincidence, the MAP was actually released during our discernment process in February.
- A survey of parishioners (adapted from the Alban Institute) to ascertain and rank their expectations of 30 distinct (direct and shared) roles of the next Rector and Dean; and
- An open invitation for parishioner input through a special email address.

More good news = we are eager to raise our game! We know we’re not just another “non-governmental organization with a steeple”, nor a relic of an entitled past in a post-Christian era. While honouring our treasured buildings and traditions, and continuing to take care of ourselves and each other, we are confident that God is doing a new thing here. We acknowledge and respect the dynamic tension in which we find ourselves - between the Cathedral as a “destination church” and the neighbourhood ministries to which we are called, between maintaining an institutional church that we love and embracing the “missional ministry” to which God has been calling us more conspicuously over the past few years. We know it is our job to identify where God is already at work and get right into it, knowing that while experiments feel risky, we are not to fear. There is also a need and a desire to increase engagement of children and youth. We seek a leader to help us engage our gifts and bring new gifts to new expressions of this ministry.

According to the responses received from the “Exploring Clergy Role Expectations” survey, the key roles for the rector are:

1. to perform duties associated with the parish worship and caring for the parishioners (administer sacraments, conduct funerals, minister to the sick, leads worship)
2. to possess a high ethical standard and lead strategic visioning and planning
3. to be a teacher, counsellor, facilitator, mentor, collaborator and engager



The other critical finding from the survey and good news is that the overwhelming response is that this is a “SHARED” ministry, not just the rector’s alone.

These conversations and responses also confirm that we are well aligned with the spirit and direction of the new Diocesan MAP, although it will take time for a fuller understanding.

Parish Profile:

The Parish Profile is designed to provide a snap shot of who it is that we are, what we value, our goals and aspirations, and what we are ideally looking for in our new dean and rector. In short, it is a comprehensive but not exhaustive document that seeks to capture our life at the Cathedral, our challenges and needs and where we want to go in the future. The profile is currently in draft mode and we trust that the content, tone, and commitment of our discernment season is captured in this Cathedral Profile.



ANGLICAN FAMILY HUB

Being the church outside the church - with kids in tow.

In response to COVID-19, Children, Youth and Family ministry leaders from the Diocese of Niagara created an online one stop hub for families. Not having that village of extended family, parishioners, teachers, peers, and community supports has impacted families in a way that needed immediate assistance.

Thus, the Anglican Family Hub was created. This Facebook page is a place where families can access at home prayers, Sunday School lessons, crafts, activities, self-care practices, a youth space and much more. We've also created a website for those who do not have Facebook.

To see the **Facebook Anglican Family Hub** page, Click:

https://www.facebook.com/Anglicanfamilyhub/?view_public_for=100149864963014

The Anglican Family Hub website:

[https://anglicanfamilyhub.wordpress.com/?](https://anglicanfamilyhub.wordpress.com/?fbclid=IwAR2XTwLQq62IIYNI5WktX45XoSSMaUd9gjs4dZA_uqk382eMBUVG8qVfrhQ)

[fbclid=IwAR2XTwLQq62IIYNI5WktX45XoSSMaUd9gjs4dZA_uqk382eMBUVG8qVfrhQ](https://anglicanfamilyhub.wordpress.com/?fbclid=IwAR2XTwLQq62IIYNI5WktX45XoSSMaUd9gjs4dZA_uqk382eMBUVG8qVfrhQ)

(Continued from page 17)

It is expected that by the time you read this update, the Parish Profile will have been published and made available to the congregation.

Recruitment:

Once the Parish Profile is finalized, the Committee will then approach Bishop Susan for a list of potential names, along with a request to her for approval to advertise the position more widely (i.e. outside the Diocese).

Interviews:

Applications for the position of Dean and Rector of Christ's Church Cathedral are made directly to Bishop Susan who in turn will vet the candidates and provide the Committee with a list of names for us to consider and potentially interview.

Next Steps:

The Committee is now turning its work towards developing the interview protocol and questions that we will ask of all candidates. With the current global pandemic it is difficult to identify when interviewing will commence.

Please continue to hold the work of the Parochial Committee in your prayers. ■

WILDFLOWERS

 Signs of renewed life



by Janina Vanderpost



When I started to write this article, not so long ago, the world was a different place. In the Cathedral we were thinking about Cathedral Cafe, the work of the Parochial Committee and our Parish profile, and preparations for Holy Week services. But while the world has radically changed in many ways in such a short time, the ultimate purpose of this article remains to remind us of God's continuing presence and commitment to the renewal of life after dark times



There are few things like a walk in the woods to rekindle one's awe of God's creation. In early spring, amongst the brown dried leaves on the forest floor, peak tiny bursts of colour and beauty, known as wildflowers, are signs of renewed life.



During my years in the paid workforce, on a beautiful day I would gaze out of the window and long to be outside. Hence, once retired and back in my beloved Ontario, I spent as much time as I could "outside". Happily, before I moved to Hamilton, I was aware of the Bruce Trail Conservancy and the Halton Outdoor Club, and the regular hikes offered by these organizations. Soon I was hiking several times a week, exploring the beautiful Carolinian woodlands of our region. Happily also, I had the very good fortune to make the acquaintance of seasoned hikers with an extensive knowledge of our local wildflowers. They very willingly shared their knowledge and assisted me as I embarked on a steep learning curve. Fortunately also, I began this new life venture at a time when digital photography had gained sufficient technical advancement to become the technology of choice.



Suddenly, gone were the days when one had to try identify wildflowers on the spot, with guidebook in hand, or attempt to draw or write a description for later reference, or, most unsatisfactorily of all, pick a sample for identification back home when it had become a wilted and discoloured specimen.

With digital photography, I could take close-up photos of wildflowers for later viewing on a large screen. Now, those tiny, seemingly non-descript little flowers, that one can so easily walk by along the path, were revealed in their full beauty. I gained a whole new appreciation for the intricacy and magnificence of these creations, and a deeper faith that life did not just "happen" but there has been a guiding hand throughout the eons. ■

A COMMUNITY

 That understands challenges

by Wendy Newman



“Beloved God, your bountiful providence has graced us with a long and rich past.”

(Interim Prayer, Christ’s Church Cathedral)

I am writing this article at home, in accordance with the recommended “social distance” as the COVID-19 outbreak has closed churches, schools, restaurants, libraries, and other places where we have gathered together. I am away from the Archives and the Library, where I usually research these columns. It is an eerie environment. Amid the fear and consternation surrounding us, I am reminded that this Cathedral community began—and continued—in trying times.

When then-deacon John Gamble Geddes was dispatched by the Bishop of Quebec in 1834, at the age of twenty-four, to lead the Christ’s Church congregation, Hamilton was a community of 1,500. The 1830s were years of turbulence in this part of Upper Canada. Though the founders of the little Anglican congregation included such “establishment” figures as Allan Napier MacNab, there was rather little wealth in the area, and much turmoil. The domination of public life and manipulation of political processes – some of it clearly for personal financial gain – by the “Family Compact” was ever more bitterly resented. In nearby Toronto, there was credible talk of armed resistance, and actual drills were held. Suspicion of American republican sentiment among the authorities raised the tension. Poor harvests further weakened the desperate farmers of the area, most of whom had arrived with nothing, and the province’s laws on debt

were highly prejudicial. Governments’ huge and often ill-planned investments in canals placed the economy at greater risk. Not surprisingly, matters came to a violent head in the Rebellion of 1837, with battles terrifyingly close by in Toronto, Niagara, and London.

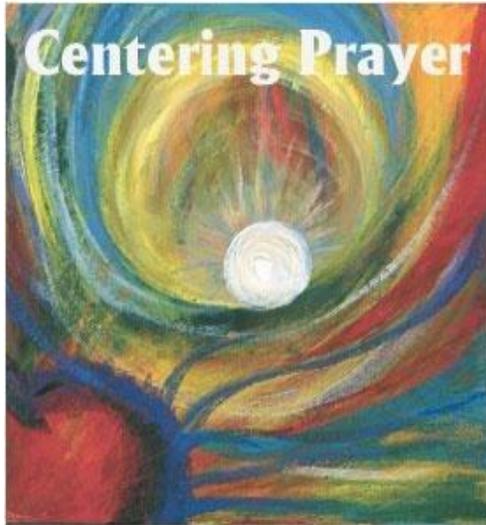
In the middle of this stressful and uncertain decade, the small Anglican congregation in Hamilton, then worshipping in the courthouse, committed itself to an ambitious building project to grow and strengthen its ministry. The financial challenges of the design and construction phase are a subject for another (and very long) article. Suffice it to say that it was not an easy path to the first service in the new building in 1839. But here’s the thing: inspired ministry continued through thick and thin. By the time Geddes had finished raising funds for a new font late in his life, he had baptized 5,186 people in a 57-year ministry. The church had been replaced by a new building, completed in 1875, and opened as a Cathedral in 1876.

Through the years, our Cathedral has been a focus of spiritual and civic life in Hamilton through good times and bad. It has hosted joy-filled celebrations and comforted our community in sorrow, as the twentieth century brought two world wars and a devastating depression. We think too of community vigils held here in more recent memory – to remember and entrust to God’s keeping the victims of the September 11 attack, to name with love each

(Continued on bottom of page 21)

CENTERING PRAYER

Our Contemplative Prayer group has not missed any meetings on Thursday mornings, in spite of the blasted Coronavirus. On March 26 we had our second ZOOM hour, and these will continue. Among the 12 or so who generally join in, we've found during this challenging time a great deal of support in hearing what each other is experiencing and feeling through all of this, spending some time in silent reflection, and hearing a few words of inspiration from various written sources. It's a chance to try to make sense as we navigate feelings many of us have never had. We remain open to others joining in. Get in touch with Dale if you have questions. dguenter@gmail.com.



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Remember those lost to AIDS. Today we can only imagine the ultimate impact of COVID-19. But we are called to remain faithful, to be of good courage, in this place of community, compassion, and hope that began in very tough times. Today our community is finding new ways to meet and to minister in the name of Christ. Today let us remember: "Fear not, for I have redeemed you. I have called you by name. You are mine." ■

PRAYER DURING COVID-19

From the Roman Catholic Archdiocese of Norwich:

May we who are merely inconvenienced,

Remember those whose lives are at stake.

May we who have no risk factors,

Remember those most vulnerable.

May we who have the luxury of working from home,

Remember those who must choose between preserving their health or making their rent..

May we who have the flexibility to care for our children when their schools close,

Remember those who have no options.

May we who have to cancel our trips,

Remember those that have no safe place to go.

May we who are losing our margin money in the tumult of the economic market,

Remember those who have no margin at all.

May we who settle in for a quarantine at home,

Remember those who have no home.

As fear grips our country, let us choose love.

During this time when we cannot physically wrap our arms around each other, let us yet find ways to be the loving embrace of God to our neighbours.

Amen.

SEEDS OF HOPE



by **Renée Wetselaar**
Executive Director



Thanks to you, St. Matthew's House is a place where hope lives. You have been a foundation of support since our early days in the late 1960s when Bishop Bagnall established the ministry at St. Matthew's Church and had the vision to stay focused on supporting vulnerable people in the Barton Street Neighbourhood. This *is* where hope lives.

Over the years, Christ's Church Cathedral parishioners have supported St. Matthew's House in so many ways. You have provided us with:

- ⇒ Weekly food donations
- ⇒ The Cathedral Knitters – hats, mittens, and scarves
- ⇒ Sent a team to the Annual Walk on Locke fundraiser for SMH with our friends at St. John the Evangelist
- ⇒ Provided Christmas gifts for older adults through our Adopt a Family/Senior Program
- ⇒ Have been individual monetary supporters
- ⇒ A long history of parish members serving on the SMH Board – Fred Hall, John Ellis, John Watts, Elizabeth Wensley, and David Savage!

You may have heard that our food bank closed late last year. The decision to close our food bank and focus on at risk seniors is in response to changing demographics and the complex needs of the community. A significant proportion of older adults in the area we serve have incomes that fall below the poverty line, and this proportion significantly exceeds the city average. Residents have lower life expectancies and higher-than-average rates of both emergency room usage and hospitalizations. Given

that the proportion of older adults in Hamilton will rise over the coming years, St. Matthew's House is transitioning to meet the growing needs of vulnerable older adults in our neighbourhood.

There are four parts to our new Seniors Food Security Program:

- ⇒ Pop up food banks at locations serving seniors.
- ⇒ Mobile emergency food delivery service to at risk seniors.
- ⇒ A drop in meal program for adults 55+.
- ⇒ SinKs – Seniors in Kitchens – a communal cooking and grocery program.

We estimate that we will need about 75,000 lbs of emergency food per year, and will serve 15,600 meals annually. We are asking your parish to join us in this focused mission to ensure that no older adults will go hungry in the lower city. In addition to your monetary support, we are seeking donations of:

- ⇒ Canned goods
- ⇒ Oatmeal and cereals
- ⇒ Rice, pasta, & dried beans
- ⇒ Coffee, tea, sugar/sweetener
- ⇒ Hygiene products including pull up diapers
- ⇒ Meal replacement items such as BOOST & Ensure

Christ's Church Cathedral has a long history of supporting our food bank. We are hopeful that your valued contributions will continue and if you need our support in you efforts, are interested in volunteering, or hosting a food drive, please contact our

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MEET RICHARD CUNNINGHAM

Through his long career as a musician, Richard Cunningham has travelled throughout North America and Europe. Performing as a countertenor soloist, Richard has sung in Bulgaria, Germany (including both sides of that once divided country), Holland, Sweden, France, Austria, the Czech Republic, and Great Britain as well as coast to coast in the U.S.A and Canada. He has also travelled widely as a chorister, performing with the Elora Festival Singers, the Tafelmusik Chamber Choir, La Chappelle de Quebec, Arcady, the Brott Festival Choir, the Taverner Consort, Winchester Cathedral Choir and St George's Chapel Choir of Windsor Castle.



Richard began his choral career at Christ's Church Cathedral as an eleven-year-old treble in 1967. He earned a Bachelor of Music degree in Music Education from the University of Toronto where he studied choral conducting and orchestral conducting. As a concert artist, Richard's studies began with Lillian Weichel and Edgar Hanson. The grateful recipient of three scholarship grants from the Canada Council for the Arts, Richard traveled to England to study with Timothy Penrose and James Bowman, two of the finest practitioners of the countertenor's art.

In the last 30 years, Richard has spent more of his time as a choral conductor, passing on the skills of singing individually and in choirs to musicians in Kitchener, Hamilton, Brantford and Toronto. As well as conducting the Grand River Chorus for the last fifteen years, and the Canadian Orpheus Male Choir of Hamilton for the last three years, Richard is now the conductor of the Ambassadors Christian Male Choir. He also has taught voice lessons and courses in vocal methods and conducting at McMaster University. For three years Richard sang with the Bach Elgar Choir, doing frequent solo work.

Richard has sung in many church choirs, in keeping with his faith and is very happy to be back at Christ's Church Cathedral to complete the circle of his choral life.

When he is not directing a choir, singing or teaching, Richard may be found composing music (mostly vocal or choral with piano or orchestral accompaniment), playing with his grandchildren or driving between rehearsals and meetings. At present, of course, he is in isolation with his partner Gen, and her greyhounds, walking them, reading a lot and doing puzzles to spend the time constructively. ■

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Development Coordinator, Madeleine Bond at 905-523-5546 x 252 or at mbond@stmatthewshouse.ca

Our childcare centre has recently expanded to 72 spots as we continue to focus on the needs of children and families. Future programming will include finding more ways to support children and families alongside providing licensed quality care.

Coming soon, we will be sending you information about the WALK ON LOCKE – a fun fundraiser sponsored by St. John the Evangelist happening this year on April 25th. Start getting your parish team together and challenge each other for a prize! Thank you for your past and future support and contributions.

With you walking alongside us, this is *where hope lives!* ■



LYNDA RAIKE

 Fellowship and a grateful heart



1. What is your idea of a perfect day?

Eleanor Roosevelt once said, “With the new day comes new strength and new thoughts.” I know that for me, just knowing that I can be a little stronger than yesterday, show a bit more kindness to others and choose to find peace and happiness in every day and in the little moments, my story of a perfect day unfolds. I spend most of my time at work, working with those in need and those who need guidance, support, and direction. It’s not an easy job, but I truly love what I do. They are the ones that need someone to listen, someone to support their choices and someone to hold their hand through all of this. The most wonderful thing is seen to happen. Every day they arrive to see me, a new sparkle, they smile a little more and an expression of joy can be heard in their voices. I will always try to end my day with a smile, a happy thought, and a grateful heart. This is my idea of a perfect day!

2. Why did you choose Cathedral as your spiritual home?

I was seeking a place of community, a place where one would be welcomed no matter if you were absent from a church for many years and a place where the people in it felt like you were always a part of their church family from the very beginning. A place of serenity that when you closed your eyes, you could feel Christ’s Church Cathedral become that home. I know that choosing the Cathedral as my spiritual home was a journey I had to experience to find it. Per-

haps it began 32 years ago when at a very young age of 23 and dressed in white, I walked up the long red carpeted aisle that once adorned the Cathedral to marry my husband Stan. Or was it a journey that began at a very young age and as I entered into adulthood, the calling to find a Spiritual home became a real part of my heart. My most formative memories of my early faith development are centered around beautiful stained glass windows in a little Catholic church where my parents would attend faithfully every Sunday. It is there that I learned to love the beauty of the church, the value of Christian community and most importantly the centrality of the gospel of Christ. I was baptized as an infant, but my journey with Christ started at the age of 9 when I celebrated my First Holy Communion. I can remember one hymn that we always sang as part of our service and one that resonated deeply in my heart on that special day and continues today.

Here I am Lord, Is it I Lord?
I have heard you calling in the night.
I will go Lord, if you lead me.
I will hold your people in my heart.

Perhaps it was that day or even before, that I began to understand at a basic level that my life indeed is not my own and that I belong to God. It is this reality that I built my personal relationship with the holy trinity - the Father, Son and Holy Spirit. All that I am and do is in response to the love of God – for creating me, saving me and calling me his servant. I believe that this journey has

(Continued on page 25)

led me to this most beautiful church, my spiritual church, Christ's Church Cathedral.

3. What is the one thing that you most look forward to at the Cathedral

I would have to say it's the fellowship of the parishioners and the church clergy that I'm most connected with. Vibrant, friendly, kind, compassionate and patient, they personify all these qualities and more. I am in awe of their passion to connect with each other and with the community. Their commitment to others is God's strength working through them. I have become a part of this beautiful family, my Cathedral family, where I too have learned the beauty of giving of myself to others.

4. If you could change one thing at the Cathedral, what would it be?

I simply love all that the Cathedral has to given to the community, to the people who attend Sunday service, and to the commitment of all events no matter how small that are scheduled so that others may enjoy what the church does offer. But if I could change just a small piece at the Cathedral, I would like to see the addition of adding the sound of different music and instruments from perhaps other musicians. Music from Hillsong Worship, Jonathan David, and Melissa Helser, Lauren Dagle, and Kristene DiMarco have created such beautiful songs that move, speak and stills the spirit. Music like *It is Well*, *No Longer Slaves*, *You Say*, *What a Beautiful Name*, *Be Still and God So Loved* are just a few that come to mind and have been my favourite to listen to when I am either sitting alone or working out at the gym. All kinds of music move the soul and energizes the spirit. Bringing other artistic sounds, will in my view, season what beauty the church already has with music.

5. Which living person do you most admire?

My father! At 94 years young he is someone who

has demonstrated strength and courage at a very young age when his world was uncertain with the turmoil of war and devastation. He has shown resilience and grabbed onto hope when he lost my mother. He was born in Venice Italy in 1926 and loved life. But it was the war years that brought uncertainty and fear. He faced it bravely, did what he had to do to survive because during that time, my father knew that each day was not promised but had to be lived. He held onto hope, and it carried him through this one chapter in his life. My father has been blessed with many moments in his life, meeting my mother, raising three daughters, and providing for his family. When he lost Maria, my mother in 1986, my father desperately searched for hope once again. When he fell into despair, unable to cope in life, something happened. Hope! Perhaps it was God's voice or even my mother's who reminded him of a promise he made to her, that he would do his very best to raise his daughters even if he had to do it on his own. And he did! My father never remarried, committed his life to provide for his daughters with the best care and love only he could provide. He did it with courage, and with conviction in his heart that all would be well. He found strength when he thought that he had none. In my heart, he is truly one person I admire deeply.

6. Where would your dream vacation spot be?

We live in such a beautiful country, with spectacular places that are as breathtaking as they are unbelievable. I love the feeling of being so small when standing in front of majestic mountains, Whistler comes to mind, or listening to the sound of a crashing waterfall, like the one I visited at Squamish, Shannon Falls in Vancouver BC. While my vacation in Vancouver was incredible, I am always drawn to the peace and tranquility of water and glorious sunsets. Give me the comfort of an Adirondack chair overlooking calm and peaceful water, the colours of the evening sky as the sun sets and the sound of birds singing their goodnight song. It is truly God's beautiful vacation spot for me. ■

GIVINGS BEHIND PLAN

 Please contribute regularly

by Corporation



Parishioner giving is behind our 2020 year to date plan by \$12,327 and \$7,506 behind where they were at this time last year. Expenses are under plan but we are early into the year so we expect expenses to normalize to plan as the year progresses.

It's important that our work as a Cathedral continue during this interim period so that our new Dean and Rector will arrive to a vibrant, stable, and healthy community. The Corporation extends their thanks to all of you who are helping to do that by contributing regularly, whether through pre-authorized giving or by other means. Your generosity is appreciated.

For those who regularly donate by way of the collection plate, we hope that you may consider using the "donate" button on the Cathedral website (which allows for contributions by credit card or PayPal) or by sending your cheques directly to us by mail. While the office is closed, we have made arrangements to collect our mail and we have established safe procedures for depositing any donations received. ■

Income	29-Feb-20	2020 Budget	Variance	2019 Actual
Parishioner Givings	\$ 38,763	\$ 51,090	-\$ 12,327	\$ 46,269
Other Income*	\$ 3,250	\$ 3,582	-\$ 332	\$ 3,625
Open Collection	\$ 520	\$ 1,116	-\$ 596	\$ 623
Misc Income	\$ 202	\$ 916	-\$ 714	\$ 623
Fund Income	\$ 24,528	\$ 24,528	\$ -	\$ 23,843
Special Offerings	\$ 3,000	\$ 3,000	\$ -	\$ 3,250
Total Income	\$ 70,263	\$ 84,232	-\$ 13,969	\$ 78,233
Expenses				
Staffing	\$ 47,440	\$ 48,384	-\$ 944	\$ 48,321
Diocesan Assessment	\$ 7,029	\$ 7,029	\$ -	\$ 7,029
Property	\$ 10,583	\$ 11,201	-\$ 618	\$ 10,000
Admin & Programs	\$ 7,298	\$ 13,803	-\$ 6,505	\$ 8,785
Total Expense	\$ 72,350	\$ 80,417	-\$ 8,067	\$ 74,135
Net Income (Deficit)	-\$ 2,087	\$ 3,815	-\$ 5,902	\$ 4,098

*Other Income includes Choral Scholarships, Dean's Discretionary, Memorial Flowers and Festivals and Outreach.

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